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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
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VOLUME XVI

NUMBER 3

March
1935

"THE LORD BLESS THEE"
How Shall He Bless Thee?
With the gladness that knoweth no decay,
With the riches that cannot pass away,
With the sunshine that makes an endless day—
Thus may He bless thee!

"AND KEEP THEE"
How Shall He Keep Thee?
With the all-covering shadow of His wings,
With the strong love that guards from evil things,
With the sure power that safe to glory brings—
Thus may He keep thee!

THE EUROPEAN HARVEST FIELD

Published monthly (except July and August) by the American-European Fellowship for Christian Oneness and Evangelization

1213 North Franklin Street **Philadelphia, Penna.**

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DEVOTIONAL AND EDITORIAL

THE AUTOBIOGRAPHY OF JACOB DILAKOFF, INDEPENDENT MISSIONARY IN RUSSIA

The stories of the Christian church in the midst of the blighting influences of formalism and the crushing experiences of persecution, are always stimulating. To see how God has preserved a testimony, in spite of the threatenings and cruelties of man, is heartening; and to behold how the grace of God triumphs over every hindrance is to know afresh the normal and overcoming life of the early Christian church, as recorded in the Book of Acts. There has been handed to us the autobiography, hitherto unpublished, of Jacob Dilakoff, and in this we see portrayed the heroic efforts of men and women in modern evangelicalism in Russia. We trust our readers will greatly benefit from the reading of the sacrificial efforts of this humble servant of Christ. Those who desire to know more of the Molokans, the Baptists, the Stundists, and other dissenting groups in Russia, in their suffering for the gospel, can find books telling of the privations and martyrdoms of these who "went without the camp, bearing His reproach." This autobiography will be in serial form. The opening chapter will be an introduction, telling of the times and conditions in which this loyal servant of Christ lived and labored. This introduction is by Rev. Benjamin Labaree, D.D.

WHO WAS JACOB DILAKOFF?

THE rise and rapid spread of the Stundist reformation, so-called, within the Russian Greek Church was one of the most remarkable events in the religious history of the nineteenth century. The attention of the whole evangelical world, on the one hand, was centered with large hopes upon this kindling of new spiritual life in that powerful and intensely conservative church; while, on the other hand, the determined efforts of the Russian hierarchy to arrest this new reformation proved how serious were their fears for its disintegrating influence upon the national faith. That those drastic measures to stop the growth of what is called Stundism—years of fierce persecution, fines, imprisonments, exile—have failed to accomplish their intent, even up to the present time, gives us increasing confidence that the whole movement is of a divine origin, and is permeated with a divine vitality, and inspires the hope that it is yet to exercise a far wider influence on the religious development of Russian Christianity.

As yet, comparatively little is known of the genesis of this religious revival, even among those who through it have received a new revelation of the grace of the Lord Jesus Christ, although quite a literature exists regarding its later developments. But there are signs of an increasing desire to possess the facts from the beginning, and certainly the Christian church will yet see to it that this very significant history is written up in all the details possible. Meanwhile, everything bearing on the story,

however fragmentary, will be welcome to all who earnestly look for the coming of our Lord Jesus in triumphing power.

As an important contribution to such a history, the story of Jacob Dilakoff is given in this little volume. I am confident that it will be found to supply very valuable information bearing on the origin and early spread of Stundism. It is from the pen of one who was in close touch with the founders and prominent propagators of the faith, and one whose own labors, too, for a period of nearly thirty years, helped to greatly widen in Russia the power of those pure, Scriptural truths which are the foundation of Stundist teachings and practice. It tells, in a narrative all too brief, of a life consecrated to the purest, simplest form of missionary effort, of unrecorded numbers of souls brought from the darkness of a formal and superstitious belief to an intelligent and loving trust in Christ, of evangelical churches established by personal effort, with pastors set over them in true apostolic form, and of a triumphant death while still in this blessed ministry of the eternal Redeemer.

The author of this interesting narrative was a disciple of the American Mission to the Nestorians of Persia and Turkey. Converted in one of the early revivals which blessed that mission, and educated in their schools, he afterwards went to Russia on personal business, and, becoming deeply impressed by the dark spiritual condition of the Russian peasants, he took up the work of a self-supporting missionary amongst them. To this was his whole life devoted, with beautiful simplicity and singleness of aim, until his death in 1898.

A few years before the close of his useful life, Dilakoff came to America, bringing his son, for whose education he sought a Christian home. I was myself then in America, and he sought my assistance in his plans. Although he had in recent years adopted Baptist views, I received him with the old time affection, and did all in my power to further his purpose. I was able to interest that royal servant of the Master's, Dr. A. J. Gordon, of Boston, in the remarkable record of the man, and he, in turn, induced his ever generous church to send the young son to Mr. Moody's school at Mt. Hermon. While waiting at my house for his plans to develop, he wrote out, at my request, the sketch of his life which forms the basis of this little volume. Left to his own modesty and inexperience, he could have made it much briefer than it is. Only as I talked with him upon the history of his life, drawing him out on passages with which I was partially familiar, did his pages grow to their present fulness. As it is, there is much omitted in the story which we would have had preserved in the record.

The simplicity of Dilakoff's reminiscences and the particularity of many of the details are plain marks of their genuineness. If any questionings arise in the mind of the reader, let me add the testimony of my personal acquaintance with the man through a period of nearly forty years, either in correspondence or direct association, to his entire trustworthiness as a narrator and to his carefulness to relate things exactly true and not otherwise. In fact, it is with an enthusiasm difficult to moderate that I write of this remarkable character.

He is counted by the American missionaries among the Nestorians as almost without exception the most eminent disciple of their labors. The evangelical church in Persia esteem it an honor that the great Head of the church should have used one of their number in such distinguished service in an alien land. Whenever he revisited

Persia, he was accorded a most loving welcome by his fellow Christians. The families of the missionaries esteemed it a special privilege to have him the recipient of their hospitalities.

The life he led in Russia was well known to his countrymen, many of whom have widely travelled in that land, and not all for equally honest purposes, but Dilakoff was not much inclined to talk on matters of the world—his mind was on other subjects. In his conversation on religious themes, however, he was singularly free from the semblance of cant. He won the respect of men by the courage of his convictions. He was never abashed to kneel in prayer in any company, even though it were a mere social gathering, if the inner voice prompted him to do so, his manner and mode of speech commanding reverential attention if not pious sympathy. Though conscious of the defects of his education, and the lack of shining gifts, no false pride held him back from the use of such gifts as God had endowed him with in presenting the claims of Christ to any class of men. Very profound was his sense of obligation to God for his high calling in Christ, nor did he ever fail to proclaim everywhere and anywhere his indebtedness to his friends, the missionaries, for having rescued him from the obscurity and sin of ordinary village life in Persia, and for opening the way for him to become an apostle of redeeming grace in another nation than his own.

The aim of his life was to help men to a better knowledge of Christ, especially among the humbler classes, but he did not hesitate to speak the truth boldly to any class to whose hearts God had given him access. By way of illustration, let me mention an incident he related to me casually shortly after its occurrence, when visiting Urumia. He was on his first visit, I believe, to St. Petersburg, and among other attentions shown him, he was asked to conduct services in the parlor of a distinguished Russian lady, whose husband had been ambassador at different European courts. All the servants of the establishment, a hundred or more, were gathered more than once in the famous salon, where the nobility of Europe were often entertained. The condescension of this devout woman made a profound impression upon Dilakoff. But he was troubled at the presence, among the numerous articles of Parisian art and vertu, of some which seemed likely to be a stumbling block to the sense of propriety on the part of the simple minded peasants. So he ventured to suggest to the pious lady that these articles, innocent enough perhaps to cultivated tastes, might be stumbling blocks to the plain people of coarser minds, who were coming into the room. His manner was so suave and wise, judging from his narration, that the godly countess removed them from the room, on his suggestion.

Lest it be thought that personal attachment has led me to unduly estimate the importance of the history of this child of our mission and to paint his character in too striking colors, let me give here an extract from a German religious newspaper which, a little while before the death of Dilakoff, published some articles on the history of Stundism. They were from the pen of the Rev. A. Armichaniantz, an evangelical Armenian, who was for some years engaged in the translation work of the British and Foreign Bible Society and in labors among the Armenians, in the Caucasus. He has been speaking of the widespread influence of a Mr. Melville, agent of the Bible Society, who was for years stationed at Odessa, and he goes on to say as follows:

"What Mr. Melville sowed, another reaped—a very peculiar man, whose work

was the calling forth, leading, and establishing of a very large part of the Stundist movement, under the most modest circumstances. One hardly knows how to describe this unattractive person, or how to bring him into the story. He is neither a cultured nor an especially gifted spirit. He had neither position, nor prepossessing personality, nor wealth; he was a very simple, modest man, went about dressed humbly, lived in very poor circumstances, but was untiring in proclaiming the gospel. Now on long journeys through the whole of Russia, again in his own home, in the railroad trains, and in the stopping places for the night, in the field, and in the house, wherever he may be, he speaks, with the Gospel in his hand, unceasingly, of Jesus, of repentance, and of faith in Christ. This Kasha Jacob, or Jacob Dilakovitch, did not make merely Southern Russia the field of his activities, like Melville, but the whole of Southern Russia and also Eastern Siberia. From East to West, from North to South, there is hardly a place in Russia, reached by railroad, where Kasha Jacob has not been. Jacob Dilakovitch is, therefore, the second founder and leader of Stundism."

Twelve years ago, a very intelligent Englishman, a warm-hearted Christian worker, who had resided and travelled in Russia several years, wrote me: "Dilakoff is the child of the American Mission to Persia, the spiritual child of Dr. Perkins and his associates. If the Persia Mission had only Dilakoff's work in Russia to show as its fruits, they would of themselves suffice to justify all the labor and expense which has been spent and incurred."

And another very competent witness wrote me, while Dilakoff was yet alive, saying of him, "He is a splendid worker and, considering his age and the nature of the travelling he has to do, a marvellous man altogether."

How Jacob Dilakoff, the humble Nestorian from Persia, came to enter upon such a broad and perilous field of evangelism as Russia, is told in this unpretending narrative by himself. No foreign missionary ever had a stronger conviction of his call to his particular sphere of service than had Dilakoff as to his calling to preach the gospel in Russia. In my acquaintance with him, I have never known the time when he wavered as to his duty to continue in it, and I have known of advantageous offers being made to him for pastoral service in his own country, with less of hazard in it than in his labors among the Russians. Many men would have interpreted the arrests and fines and espionage to which he was subject as warnings to escape to some other field of work less dangerous. But to him they had no such meaning, so long as they did not wholly interrupt his freedom of action. When the danger became more serious, his good judgment told him to seek some region where he would be less exposed, but still in Russia. When it grew too warm for him to continue preaching to the Orthodox Russians, he turned to the Molokans, tolerated sectaries of Quaker affinities; and when the persecutions of the Stundists, and the exile of such men as Count Pashkoff, manifested increasing severity on the part of the Greek Church against all evangelical workers, he withdrew into far Siberia, where, under less observation, he might still labor among the Molokans, though long and painful separation from his family was involved. But his calling as an evangelist, and an evangelist to the Russians, was too clear and sacred for him to entertain for an hour the idea of swerving from it. That duty was settled between him and God at his first experiment in telling the story of the Cross in stammering Russian to a solitary woman, his chance hostess. The trickling tears upon her cheeks were to him

as the dew upon Gideon's fleece, the token of his appointment to be a messenger of glad tidings to the humble classes of Russia. It was a choice for life, and to it he was loyal to his very last hours, breathed away among his devoted Molokan friends off on the borders of Manchuria.

In editing the autobiography of my friend, I have broken it up into chapters, interweaving with them facts and information at my command, such as seemed necessary to make the story more complete and satisfactory to the reader. I have made the translation from the Syriac into English rather freely, at times, but have not attempted to embellish its style, which would hardly have been consistent with the plain abilities of the unpretending author.

Before passing to the autobiography, the reader will find it interesting to know something of the religious and social conditions from which this servant of God sprang.

The American missionaries first came to Persia in 1834 to begin work among the Syrian Christians, commonly known as Nestorians. How long such a fragment of this ancient "Church of the East" had found here in Persia and the adjacent districts of Kurdistan a partial resting place from the persecutions from Greek fellow Christians and of Mongols and Moslems, cannot be told. Neither are there any records to tell us when the famed missionary spirit of their fathers, who had carried the gospel far into China, had ceased to dominate the church. Though it had been at one time the most numerous, the most active, and the most cultured in Biblical literature of all the different branches of the Eastern church, it had now for centuries been dwindling away in numbers and contracting in its geographical bounds, at the same time crushed by Moslem rule, and sinking into a condition of spiritual destitution painful to contemplate.

The coming of missionaries from the West, with their schools and printing press, was hailed by this all-but-forgotten people as a turning point in their downward career. Spiritual preaching was inaugurated, which, under the cooperating influences of the Holy Spirit, kindled the faint embers of piety in not a few souls into a glow of new life. It woke them to a new era of hope.

The village home of Jacob Dilakoff, Karajaloo, lies to the north of the city of Urumia about 15 miles. Fifty years ago, it numbered some sixty houses, Armenians and Nestotains, all cultivators of the soil, as rented them by their landlord, a Moslem nobleman.

To a Westerner, the rough, mud-built houses in which these people live seem the very reverse of abodes of comfort. In late years there has come about considerable improvement, with usually an added upper room, but in Dilakoff's childhood there was but the one big dismal room, ceiling high, with an open skylight for the escape of the smoke from the daily lit oven in the floor, the roof timbers black with soot, while the earth floor was spread in part with mats. Against the walls are ranged the bedding of the family wrapt up like so many bales of cloth. Here live together, day and night, the dozen or two members of one family—parents, children, and grandchildren. There is neither light nor warmth worth the mention, nor privacy nor comfort. It is not much more than a shelter from the outside weather. The stable adjoins closely, and in winter is a really more attractive place for the men than the house, for it is warmed by the breath of the cattle, and is supplied with a platform where the neighbors congregate for village gossip and council. In such stable rooms as these has the missionary or his native helper often preached the gospel to eager listeners, and in such unlikely spots have

repenting sinners been born anew into the life in Christ. In such rude apartments were taught many of the first village schools, and it is not improbable that in some such place Jacob got his first knowledge of the Bible and his first impressions of his need of Christ, which clung to him with such wonderful tenacity to the end of his life.

For years past now, there has been a regularly organized church in this village of Karajaloo, out of which have come not a few very valuable preachers and teachers, and godly women. It is partly self-supporting. Kasha Jacob, all through his life, took the deepest interest in the growth and development of that church and was in frequent correspondence with its pastor and members. A number of these letters have passed through my hands, and all breathe the same apostolic spirit of concern for the welfare of the little church. Often he was solicited to return and become its pastor, but, as I have shown above, he could not be persuaded to entertain such a proposition. He was as a man under vows to serve his Master among the neglected masses of Russia, vows which he could not break.

Let us now turn to his own story.

(To be Continued)

Dark hours come to us all, and if we have no clue to a peace that can pass unbroken through their murky gloom, we shall be in a state of continual dread. Any stone flung by a chance passer-by may break the cystal clearness of the lake of peace and send disturbing ripples across it, unless we have learned to trust in the perpetual presence of Him who can make and keep a "great calm" within the soul. Only let nothing come to you which you shall not instantly hand over to Him—all petty worries, all crushing difficulties, all inability to believe.

—*F. B. Meyer.*

AN OVERSIGHT

Our attention has been called to the use of Moffatt's Translation in one of the articles from a missionary. We have carefully gone over past issues to locate this, and find, to our regret, that through oversight this reference was not deleted. Inasmuch as this translation does not give, as we believe, a faithful rendering of the Word and can lead people into error, we are sorry for its insertion. We are writing a word of caution to the missionary, and thank our reader for calling attention to it. Pray for us, in the many duties, that we may carefully review all articles submitted to us.

AN INSIDE view into conditions in Russia is given in the book, "Among the Red Autocrats," by Dr. G. Solomon, a former pupil of Karl Marx and a co-worker of Lenin. Recently translated into English, the book gives the reaction of a former leader now disillusioned. Order from Fellowship Office—$1.00 postpaid.

Christmas in Carpathian Russia

By John Kovalchuk

WINTER is the best time here for sowing the eternal seed of the gospel. In the towns and villages, the people have nothing to do but just stay at home. Then, too, in the winter, especially, there are many different Greek Catholic holidays, which are strictly observed by the people here. Thus, we have unusual opportunities for holding gospel meetings and for conversations.

The most important holiday, of course, is Christmas. This holiday lasts almost two weeks, and since there are two calendars here, one called the Roman Catholic and the other, the Greek Catholic or Greek Orthodox, and Christmas in these is thirteen days apart, we have opportunity to observe Christmas twice, thus covering a whole month. We hold services and have Christmas programs for the children in those parts of the country where they observe the holidays, as in some parts they keep the holiday according to the Roman Catholic calendar and in others, according to the Greek Catholic.

All the people, but especially the children, wait for this holiday with great joy. We are always very busy before Christmas, preparing the children in different places for our Christmas programs. This last Christmas we had Christmas programs, with Christmas trees, in six central locations. I cannot describe all the blessing and the joy we felt at these special times. Our hearts overflowed with joy and thanksgiving to God as we heard these children quote so many portions of Scripture, sing many hymns, and recite gospel stories and spiritual poetry. They did it very sincerely and heartily, with childish simplicity and earnestness. All of these meetings were so overcrowded with people that there was hardly room for the children who were taking part. At the end of each program, candies from the Christmas tree were distributed among those children who had taken part. I wish you could see how happy they were with the small gifts they received. We thank the Lord and our friends for giving us this opportunity to serve these people, gladdening their hearts with the good news of salvation through Jesus Christ our Saviour.

Homes in Carpathian Russia

During these holidays, we also had wonderful opportunities for holding series of meetings for grownup people, in different parts of this district. In spite of very cold weather, with heavy frosts and much snow, we had overcrowded meetings in every place. Providentially, a Russian preacher friend from Poland was here in Czechoslovakia. He spent two weeks with us and helped us greatly in these meetings. Our people were greatly strengthened by these special meetings, and begged us to hold them as often as possible.

Many new people had an opportunity to hear the Word of God. In one town, a husband and wife gave themselves to Christ and offered us their large home for gospel meetings. We had our Christmas program there and are now holding our services in it. Last Sunday, at the close of the service, this new convert gave a wonderful testimony, telling the people of his joy in Christ Jesus and of the change that had been wrought in his sinful heart. He told of his awful sins of the past, how he used to gather his friends together in his home, where they drank, played cards, fought, danced, and did all manner of evil things. He told how glad and how grateful he is to his Lord, who has found him and his wife and given them new hearts, and how the gospel of salvation is preached in his home to others. His children love the Lord Jesus Christ, also, and are singing gospel songs. Such live testimonies are very touching and the people listen to them with great interest, giving glory to God. They see with their own eyes the real miracle-working power of God.

At the close of the Christmas holidays, a Methodist preacher visited us. He was holding gospel meetings in different towns for the Czech officials, and wanted to have one in Bustino, also, asking us to help him. He stayed with us for a few days and took part in our meetings in Bustino. Then we had a blessed meeting together in the Czech public school, for Czechs and Carpatho-Russians. We had a very good opportunity to testify to the officials of Bustino, many of whom came to this meeting in the school house. They will not come when we hold our meetings in the small, dark, damp Carpatho-Russian huts. They listened attentively to our singing and seemed to enjoy the meeting. They bought all the Czech New Testaments that I had with me. Most of these officials do not belong to any church.

May the Lord bless all the seed that was sown during this Christmas season and may His holy name be praised forever and ever!

PERSECUTIONS IN RUSSIA ON THE INCREASE

THROUGHOUT the Bolshevistic regime, persecutions have been going on, but during recent years it seemed as if conditions for the Christians there became a little easier. This relief, however, was not of long duration. During the last few months, a number of evangelicals, as we have been informed through private letters from believers, have been arrested by the authorities, imprisoned, and then banished. There have been cases of the tragic breaking up of some Christian families, and we are asked to pray for and help them as much as possible.

The wave of new persecutions is a result of the inner fight among the Bolsheviks, following the killing of the prominent Bolshevik, Kiroff, and the new terrorism on the part of the Soviets which so excited all politicians of foreign countries which have connections with Soviet Russia. There is no longer one communistic party in Russia. There is a party of Stalin, and parties of other factions of communism, and the Bolsheviks are fighting one against another, just like a civil war only more in secret. Of course, believers in Russia have nothing to do with politics, but all Russian citizens are now under suspicion, and the hatred already existing toward religious people creates new persecution.

For real business at the mercy seat, give me a home-made prayer, a prayer that comes out of the depths of my heart, not because I invented it, but because God, the Holy Ghost, put it there and gave it such living force that I could not help letting it out. Though your words are broken, and your sentences disconnected, if your desires are earnest, if they are like coals of juniper, burning with a vehement flame, God will not mind how they find expression. If you have no words, perhaps you will pray better without them than with them. There are prayers that break the backs of words—they are too heavy for any human language to carry.

—*Spurgeon.*

Opportunity and Need

By John Gordiuk (Poland)

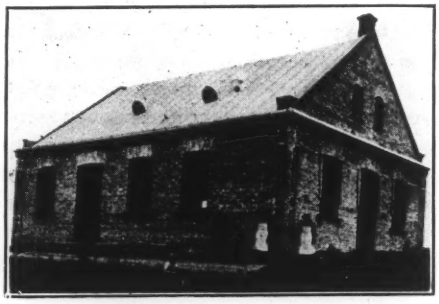
I WISH to write you a few lines about the work of the Lord which He has been carrying on here through us, His unworthy servants. As my knowledge of English is limited, I will write rather briefly. "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward: they cannot be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered" (Isa. 40:5).

All the work on God's field divides itself into two main parts—the offensive and the defensive. Both parts are equally important. The first part is evangelization. This work is important now as never before, because we are living at the end of the present age and waiting for the soon coming of our beloved Lord and Saviour. The time is very short and very many people are unsaved.

In our country, we have many difficulties in this part of the Lord's work, because of the authorities. No meeting can be arranged without special permission. The local authorities often interpret the laws concerning meetings in such a way that it is very hard in some places to obtain any permission. But "the Word of God is not bound." The Lord has opened a door for the gospel in two new places.

In the beginning of this month, I visited a village, where we obtained permission to hold regular meetings. The people were packed in two rooms, listening to the Word of God with great interest. A few days ago, I took a group of young people with me and visited another place, where we got permission to hold one meeting. There, also, the room was filled, the people being very thirsty for the good news of salvation. That same day we went to a third place, where many unbelievers visit the meetings. In those three places the work is very promising. In each place the people asked us to visit them again as soon as possible, but the distance from us to one village is 22 kilometers, to another 29, and to the third 36. God willing, we hope to visit them again in a few weeks.

In our own hall in Mlynow, our meetings are visited by a number of the unsaved, and we pray that God may convert them by His Word. In the work of evangelization we have received many blessings from our Lord and He has given us victory over many difficulties.



Gospel Hall at Mlynow

The second phase of the Lord's work is, perhaps, more difficult than the first. It is the work with and for the believers. "Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which Thy right hand hath planted" (Psa. 80: 14, 15). The times in which we live are very hard for humanity. The words of our blessed Lord in Matthew 24: 12—"Because iniquity shall abound, the love of many shall wax cold"—are now being fulfilled before our eyes. Satan is doing his destructive work with a degree of success. He causes new sects to spring up, and sows enmity among God's people; he brings cares and troubles to some, so that they try to do an impossible thing—serve God and mammon; to some he suggests pharisaical self-sufficiency, so that they begin to look at the "mote that is in their brother's eye" more than "unto Jesus."

Satan is surely a very clever inventor of many things, but, praise the Lord, "we are not ignorant of his devices." The Lord gives us wisdom so that we can have victory over all his cunning. We have to visit God's children in their homes more frequently, and have more private conversations, which consume much time. The Lord's workers here are overloaded with such work and we are going forward slowly.

I thank all the dear friends for their prayers and interest in the Lord's work here. May He reward all His faithful servants in eternity! I greet you all in the name of our beloved Lord and Saviour.

Faithful Itinerant Ministry

By K. Jaroszuk (Poland)

WITH the Lord's help, I am able to visit a number of towns each month, holding meetings in them, as well as visiting many Russian, Polish, and Jewish families. Sometimes I must walk, other times I can ride on the bicycle, and sometimes I go by horse and wagon. I distribute much literature and receive many callers in my home.

As I go from one village to the other, many brethren and sisters accompany me to the next place of meeting. The meeting rooms are usually filled to capacity with people who come with only one desire, to hear the Word of God. Late in the evening, people do not want to go home, but linger for a long time, talking about the things of God. Some have walked thirty to forty kilometers in order to get there. With tears in their eyes, they praise God for the privilege of hearing His Word.

I received many invitations to the town of Belsk, where the people long for spiritual help. I started for this town on my bicycle in November, during very bad weather. It was raining hard and the roads were in bad shape, so that many times I was lying with my bicycle in the mire. I could not reach the town that same day, but this was according to the will of God, for I stopped in a little town where I had lived before the Revolution. Here, where superstition had formerly reigned, I was now able to give the Word of God. I found there about forty believers, who received me with great joy. We had a wonderful time in the Lord.

Next day I went on to Belsk, where everybody was expecting me. Although I was very weary from the journey, I immediately started the preaching service. There is a great need of regular meetings in this town and the people are asking me to stay there and be their regular preacher. However, my material condition will not allow me to accept their invitation. I am not able to give full time to preaching, but must do some other work in order to exist. I pray the Lord that He may make it possible for me to give Him full time service.

In a certain village, the room which had formerly been given for meetings was closed, but the wife of the deacon of the Greek Orthodox Church gave us the best room in her home for the meeting. People were so touched by hearing the Word of God that many wept tears of joy and one soul was brought to Christ. Everyone was asking me to visit the group often and give them the Word of God.

During the summer, I went to hold a meeting in a new village, where I had never preached before. A short time before my arrival, through the influence of the head of the Greek Catholic Church, the police closed the meeting room and notified the people that whoever would open the doors for meeting in this home, would be fined 50 zlotys. When I arrived, there was no place to preach, but I was not discouraged. I opened a meeting on the street. Many were trying to hinder me, but the Lord was with me. In a little while, a man invited us all to go to his home with the words: "I don't care what happens! The Lord is better and more powerful than the police." We went to his home which was only a poor little hut. It was soon packed with people, while others listened through the open doors and windows. In the midst of our service, the police came in and took our names and told our host he would have to pay a fine, but this encouraged everybody to praise the Lord still more. They all asked me to come again.

I then went to another village, to which I had been invited many, many times. The priest of the Greek Catholic church warned them publicly that they would not dare give a Baptist preacher any place to speak, telling them that he should come and have the meeting broken up. This did not have much effect, for, when I arrived, I found the whole meeting place filled with people who were ready to listen most attentively. Everyone was thirsty for the Word of God. There is no one in that village who can give them the real Word, and I am able to go to them only once a month, as my material condition does not permit me to go more frequently. There are thirsty souls and there is a great need for workers. Let us pray that the Lord will open a way for them to hear the Word of God.

On the way back, I again stopped at Belsk.

Here the Lord gave me an unusual experience. In the home of a Christian sister, who had invited me for lunch, I met a woman doctor, an old acquaintance of mine. The priest of the Russian church was also invited for lunch. He did not know that I was a preacher and his behaviour was quite unbecoming. He was joking and laughing all the time. When we sat down to the table, he at once began to eat, while I proposed that we start the meal with prayer. This helped to enlighten him as to my calling. He was much confused, prayed lengthily, ate silently, and soon left the house. The woman doctor then had a long talk with me about the Bible. She is not a Christian, but after our talk she willingly accepted a New Testament and promised to read it. Let us pray that the Lord will show her the way of salvation.

Not long ago, I had a rather unusual caller at my home. A young lady from Paris, a movie star, came to see me to talk about the Lord. After a half hour's discussion, we both knelt and prayed. With tears in her eyes, she cried to the Lord and begged Him to help her. May the Lord show her the real way to Jesus Christ!

I pray that God will help me in these little things of everyday life and that His Holy Spirit may be with me all the time as a helper and Comforter as I give out His holy Word. I pray that He may help me materially, also. I send my hearty, brotherly greetings.

AMONG THE JEWS

By J. I. Schnapp
(Roumania)

IN THE course of one month, I made more than 100 visits, talking with many individual Jews of the grace and redemption there is in Christ. I am working much among young Jewish students and Jewish workers, of whom there are many thousands here.

I visited a nearby city called Radante, in order to find out about the mission work there. I have a friend in that city, a high judge, whom I visited, and together we knelt before our Lord and Saviour. After that, my friend took me to several Jewish families, who are highly respected in that city, and I was able to proclaim the gospel of the Cross to them.

It was on a Saturday, when the Jews there (about 12,000 in number) keep their places of business closed. I was able to meet several thousands of Jews on the streets, and as my friend is the judge there (president of the tribunal) and highly respected by the Jews, it did not take long to have a great company of them around us and I had a wonderful opportunity to tell that great mass of Jews of their Messiah, Jesus Christ, without being disturbed. Young and old listened very attentively to my message. Many of them told us that they had never heard that Jesus was the Jews' Redeemer. Their rabbis tell them that everything connected with the Cross is their enemy. I told them plainly and proved it to them, that the truth was being withheld from them and that there is no other Messiah for them to look for except Jesus Christ, the Son of God and the son of David.

I distributed much literature among them, and the Lord blessed my work, for I received a message from my friend, saying that many Jews there had expressed a desire to have me come soon again to hold another meeting and that they would have a large hall in which I could speak. If this is the Lord's will, I shall be glad to go and preach the gospel of our Lord and Saviour, Jesus Christ, to those gathered in that large hall. May our Lord give these, my brethren, a real heart knowledge of the truth in Christ Jesus!

A believer in Southern Russia writes: "I have been forced to live in our agricultural commune. Three children of my daughter, who lived outside this commune, died from starvation. We do not have necessary clothing, and the bread we receive from the Bolsheviks for our work is not enough to satisfy us. We have no joy in this earthly life."

One of the oldest and most worthy evangelical workers in Russia writes as follows: "My dear brethren in America, I want to inform you, with thanks, that your two gifts have been received, and by means of this money I am now supplied with Soviet food. I appreciate your remembering me. It is not easy for me to write to you, but I will try to do so in the future. I sincerely greet you in the love of Christ."

"Help Those Women"

(Phil. 4:3)

By Rev. F. A. McGaw

MY HEART was touched when I read, in the February number of The European Harvest Field, the appeal of Miss Christoffersen for a larger hall. With the editor's permission, I want to emphasize that appeal and say to the readers of this magazine, "Let us rise up and help those women!"

For several years I have known something of the sacrificial service that has been given so freely in Warsaw by Miss Mott, Miss Rhode, and in more recent months by Miss Christoffersen. I have in my possession a letter from Miss Mott, written in 1931. She mentions having worked among the Jewish people before going to Poland, and says that perhaps Jewish hearts in Warsaw are more open to the gospel than in New York. She writes: "Still the soul travail before a soul is born is the same here as there." Dear Grace Mott! Did she not know what soul travail was and is? Did she not lay down her life for those boys and girls and mothers of the Hebrew race in Warsaw? If we, in this sheltered land of ours, will stand by with money and prayer, her martyr blood will not have been shed in vain.

And Jean Rhode is surely worthy of our encouragement and prayers! I remember her mentioning, in some of her letters, how hard it was to go back into their mission hall for services after that tragic death. The readers of this magazine know how loyally she has stood by the work she loves, and now that her health is undermined (and little wonder!) we ought to pray earnestly for her recovery, and for her sake, also, let us rally in response to the call for help in Warsaw.

As to Miss Christoffersen, can we not in her letters read between the lines, of consecration, self-sacrifice, and efficiency? When I look at that picture on page 8 of the November Harvest Field and see her standing in the midst of that splendid group at Radosc, I say to myself, "Could there be any more Christlike ministry?" A Jewish boy is about the most interesting thing in the world to me, anyhow!

If I were painting a picture of our Lord Jesus, I would not have a shepherd's crook in His hand and a real lamb in His arms, beautiful as that picture

Jean Rhode and Eight Jewish Children

is. I would have a Jewish child in His arms, and a group of Jewish children following Him, and I would write below the picture: "Forbid them not, for of such is the kingdom of heaven."

As I pray for this work at Warsaw, and look up into His dear face, I seem to see something like the picture I have described, and sometime, when I meet Him over yonder, if I have given a few dollars to help in saving those Warsaw Jews, I believe He will say to me: "Inasmuch as ye have done it unto one of the least of these little ones, ye have done it unto ME."

Friends, you remember our risen Lord by the sea. When He renewed Peter's commission, His first charge, after Peter said he loved Him, was in these words: "Feed my lambs" (Boske ta arnia). It is a great thing to feed the lambs. It is a great thing to sow the good seed, which is the Word of God, in the virgin soil of children's hearts.

That work at Warsaw *must* be upheld! It *must* be enlarged! The heroism of those workers reminds me of Paul; their simple, direct methods are Christ-life. Friends, *I make a motion that we rally to the help of those godly women!* All in favor, send in some dollars to Colonel Sanctuary and write him to answer that call from far-off Poland and let Miss Christoffersen have a larger hall!

A PLEA FOR POLAND

By A. Przeorski

SPIRITUAL work in Poland is difficult, as in all countries darkened by the teachings of Roman Catholicism, but there are also some things to encourage us. There are those who do not know me personally and yet who testify that they have been converted through my instrumentality. In different places and at different times, I have met people who told me that some years before they had heard me preach in this or that place and afterwards had given their hearts to the Lord.

I am very sorry that lack of means prevents me from visiting many places. I do thank God that souls who have been converted through my humble service are in different organizations, but I am sorry that conditions are such that I am not able to organize a work according to the views which I cherish as most Scriptural and most sound spiritually. My greatest sorrow is that thousands of Polish villages and cities are not evangelized. There is no great work among Polish-speaking people—more is done for those of other nationalities who are living in Poland. This country is, in fact, very much neglected by Christians, and I feel compelled to raise my voice in its behalf. I do not ask that means shall be sent to me personally. I am ready, if necessary, to recommend faithful persons who would take the care, control, and responsibility and see that everything would be clear and right, not only before God but before men. I long, however, to have the privilege, with the Lord's help, of training and sending forth able workers and seeing definite fruits from their labors, for the glory of God and the salvation of souls.

We are living in a time when the clouds are darkening more and more upon the spiritual horizon, but we must look to Jesus, the captain of our salvation and the author and finisher of our faith, who is coming in the clouds with great glory and power. Would that that great event might take place in this new year of 1935! I send my hearty greetings for this new year, trusting that we may see Him soon, coming for His final victory and taking us to be with Him in endless peace and joy.

From Southern Russia: "When we got food for the money you sent us, we wept for joy. Only God knows how hard our life is here."

A believer in Southern Russia writes us: "In spite of persecution, we do not discontinue our services. There is no other place in the world for us believers where we can get rest for our souls. Our only hope is in the Lord, and for Him we live. Now, a few words about the town of Novy-Uman. Half of the population have disappeared, many of them having died. Pray for us."

Beware, in your prayer, above everything, of limiting God, not only by unbelief, but by fancying that you know what He can do. Expect unexpected things, *above all that* we ask or think. Each time you intercede, be quiet first and worship God in His glory. Think of what He can do, of how He delights to hear Christ, of your place in Christ; and expect great things.

—*Andrew Murray.*

TOWN IN FINLAND ON RUSSIAN FRONTIER

FIFTY-FIFTY?

By IVAN MORIAKOFF
(Estonia)

DURING this last month, I had exceptional opportunity for religious conversations with the chairman of the local Board of the Russian Orthodox church. He is an old man, and it seems to me that he is disappointed with the practices of his local church. He greets me very heartily when I go to his house, and he listens to my gospel testimony. It is interesting to notice that his good family stop their work when I come, and they, too, listen as I testify concerning salvation through the Lord Jesus Christ. I think that he is approaching the pure gospel teaching.

Brother Mosherenok comes to me, from time to time, and we work together. In a few villages there is a spirit of revival and people are seeking the truth of the gospel, but the agents of many different sects cause us much trouble. From the time that our evangelical activity was begun in this district, various unsound sects became interested in our people.

In our district there is a peculiar tribe of "half believers," or "setys," as they are called here. They are very far from the pure gospel teaching, and are rather fanatical adherents of the rituals of the Orthodox church. Their life is so strangely ordered that they are absolutely separated from other people living near them. They are half Estonians, half Russians—and "half believers." There are several thousand of them. I am glad to say that there are some signs among them of a reaching out for the gospel.

We are holding regular meetings in different villages, and the Lord is keeping us and mercifully granting us His blessing, so that many souls are being helped.

ON RUSSIA'S BORDER

By NIKITA MOSHERENOK
(Finland)

MY DEAR American Christian friends, I am happy to inform you that I have again visited the district on the Russian border in which Brother Moriakoff is working. Many people attended our Sunday services, both morning and evening. We also had a special gathering for believers. People are inviting us to come to their villages to hold meetings. There is great joy in Christian fellowship.

I have been very much occupied in connection with the incorporation of our little Russian evangelical congregation in Estonia, as new laws have been passed in this country which give the state more control over religious activities. We are adapting ourselves to the new conditions, however, and are continuing steadfastly in the work which was committed to us by our Lord.

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world!" I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is for you to have compassion."

—*A. J. Gordon.*

Among Bulgarian Women and Children

By Pauline Dimkova Nikoff

I COUNT it a great pleasure to bring to all our readers, workers, and friends a word of hearty greeting. In looking back over the past year, we have much for which to thank and praise God. "The Lord hath done great things for us; whereof we are glad" (Psa. 126:3). May this New Year be a real challenge to us to yield anew our lives to our Lord and to those whom we serve! His joy, peace and happiness will then be ours.

I want to give you just a brief glimpse at the work in which I have been engaged. One of the best hours of each week has been that spent among the women in Kresno, a village near Sofia. Every Tuesday afternoon we have a prayer meeting in one of the homes of the various women who attend. The majority of these were members of the Greek Orthodox church, but are now new creatures in Christ Jesus. My soul rejoices in their spiritual progress and their Christian manner of living.

Bulgarian Village Girls at Well

Among them there are two young girls who work in a factory. They had been discouraged with life, but today they sing praises unto the Lord and live happily by the Spirit of Him who has been born in their hearts. They are sowing the gospel seed everywhere they go, and their faith is growing day by day as they face new experiences in life.

There is also a beautiful young woman who recently began to come to our meetings. Her husband is a soldier and is not able to take care of his little family. His wife and child were left in great misery. Poverty, as well as the illness of the baby, made the young mother desperate. She did everything she could in order to find work, but was unsuccessful. In those dark moments, when she had neither work nor food, she pawned most of her goods in order to meet the necessities of life. Then came the trying moment when all her things were about to be sold, for a very small sum, because she was not able to pay the monthly interest. Her child had long before this been sent to relatives in another place, and she was left without a home, sleeping wherever she could. Only her newly-found faith in Jesus gave her strength and prevented her from committing suicide.

Just at the time when her things were about to be sold, she came to me, sick and without home or work. With tears, she begged me to help her get a job. My heart was broken and I was greatly moved by the unhappiness of this young believer. I promised to do my best to find work for her. She went away. I knelt and asked the Lord to lead me to the right place. After praying thus, I went and stood at a window overlooking the city, wondering where I should go. My gaze fell upon a large building—a factory. I felt led by the Spirit to go there to ask for work for her. I did not know who owned the factory, but went there, silently praying all the time. What was my surprise when I discovered that the owner was an acquaintance of mine, whom I had known from childhood! I told him the purpose of my call.

He told me that he did not have any work for her, but at the close of our conversation he suddenly decided to take her in. How great was my joy! I knew it was the Lord who had softened his heart to respond to my earnest plea. Now this poor woman is working and is so thankful to the Lord. A whole family was saved from misery. Oh, let us thank God for the wonderful ways in which He leads us! Is it worth while to work among these women, who, day after day, are coming into the real light and life of Jesus Christ?

In these hard times, when many people are out of work and their families are going through great moral and material suffering, it is impossible for the Christian church to have bound hands, purses, and hearts. If they do, they will hear the terrible words: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: . . . naked, and ye clothed me not" (Matt. 25:41-43). Does the church of today recognize the great responsibility which lies on her shoulders along this line? In this present hour, the gospel work should go hand in hand with Christian life and practice, spreading everywhere love, helpfulness, and good will.

Knowing and believing this, our Protestant church in Sofia organized its charity and put it into the hands of a committee called "The Good Samaritan." With God's help, the church has clothed, warmed, and given medical and other help to many of our poor families, as well as people outside our church. This is one of the noblest Christian deeds which our church has done in the name of the Saviour and Lord of Lords. I have been privileged to serve as secretary and treasurer of this committee, and I thank God for the service He has permitted me to render to Him through this channel. May God help us to see the needs of our needy brethren as He sees them! We shall then be better preachers of the Word of God.

Our church has the largest and best organized Sunday School in Sofia. Our highly educated, spiritual minister speaks strongly every Sunday about the great importance and task of the Sunday School. We have four large classes for adults, one for students and young people, one for junior boys, and several classes for children. The spirit and the interest, throughout the school, is very satisfactory

BULGARIAN PEASANTS WEAVING

and encouraging. The Bible lessons are studied with great love and enthusiasm. On Christmas eve the children's department and the juniors gave a splendid program, full of the real meaning of Christmas. The church was packed with people, and all were moved by a spirit of thanksgiving and praise to God for His unspeakable gift to mankind. I have greatly enjoyed my work as teacher and one of the superintendents of the school. If a church has a good , lively Sunday School, the whole community will be helped.

Besides this regular work, let me state again some facts about our own Sunday School. After the summer vacation, the school re-opened, but every moment since then I have been in fear lest it might be closed on account of the big and radical changes which have taken place since May 19, 1934, in our political, educational, and national life. There are even now many things which threaten its existence, but, thank God, He has protected us from all evil and has blessed us in our work most abundantly. Anyone who is acquainted with Bulgarian life, with its great spiritual need, could not deny the great influence of the Sunday School in the community where it is at work.

We have 95 regular pupils and about 40 visitors. Many parents have come to me, begging me to take their children into our Sunday School, but I have not been able to do so because of lack of room as well as teachers. I wish our Bulgarian people could understand that the time to enroll in the Sunday School is in the beginning of the school year, just as in any public school. Those children who come late to enroll, we count as visitors. In this way, we encourage them to come to us in the very beginning

of the year. Besides myself and my husband, I have engaged a lady teacher, whom I pay a small amount of money because she needs it and lives far away from our section. She is a very spiritual and capable woman, one of those who does the work because of a heart filled with love for Jesus. It has been a great joy to all of us to work among these precious ones. We see how they grow in grace and in the knowledge of the Lord. Through them, we exert a strong influence over their loved ones at home. The interest of the public in the school is marked.

On Christmas Eve the school gave its Christmas entertainment in the hall of our public school, where the Sunday School is held. The hall was packed with parents, young people, and officials who are warmly interested in the work of the school. The program of the children was excellent, and the audience was delighted with that which they saw and heard. With most sincere thanks, they expressed their warm gratitude. We were all happy, for we had worked very hard. My throat became seriously ill because of overwork, but with God's help and the doctor's advice, I am now well. Only those who have worked with a group of 100 children, who have come in for only two hours on Sunday, can understand our labors and difficulties at such times. We certainly are glad that we were able to do this for the sake of our Lord.

On account of the great financial crisis, we are sorry to say that we were not able to clothe these poor children for Christmas, as we have done through past years, for we did not have the needed amount on hand, but we pray and believe that we can do it for Easter. We already have half the sum needed and trust that the Lord will send us more. We need the prayers of all those who love children and who work for their salvation. The American graded school in Sofia gave us a Christmas tree. Many of the ornaments which we put on the tree were handmade. The children were each given a bag of sweets and a book, "God's Workers," a fine little book for youngsters. All the children were happy, although some of them were without warm clothing. May God help us to see the great opportunity to serve those who are in need and distress! I wish to express the warm gratitude of myself and the children to all those who through the year have helped us in so many ways. May God, the Giver of all perfect gifts, bless you with all precious gifts from above!

Do little things as if they were great, because of the majesty of the Lord Jesus Christ who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.

—*Pascal.*

Christ *must* satisfy. Then, if we are not satisfied, it must be because we are not feeding on Him wholly and only. The fault is not in the provision which is made.

—*Frances Ridley Havergal.*

WE ARE glad to say a commendatory word regarding "Word Studies in the Old Testament," by B. A. M. Schapiro. With his background and knowledge of Jewish life, customs, and writings, Mr. Schapiro gives this introductory volume, which will greatly aid the student of the Word of God. The book may be ordered from Mr. Schapiro, 678 Bible House, New York City, at 50 Cents postpaid.

Widespread Tract Distribution

By Charles Lukesh
(Czechoslovakia)

Group of Christians in Czechoslovakia

REALIZING that the coming of the Lord is imminent, and that life at best is uncertain, we feel that we must present to those around us a message that is clear and unmistakable. And to not only those within our personal reach would we give the message, but to those whom we can reach by mail, speaking the languages at our command. Thus, we praise the Lord for enabling us to start on the third million of our standard size tract, which now "makes when bound," a nice book of 360 pages. These are in constant demand and will soon be exhausted, for we have reserved but a few hundred for that purpose, all others having been distributed, except a few numbers remaining in stock. We do not like to speak of it, but with the small help we have received for our tract work it has meant great personal sacrifice to have so great a number issued. We are now nearing the end of our possibilities,and with other help greatly curtailed, it is a matter of concern as to whether we will be able to continue this tract work. The demand for tracts is increasing, both at home and broad. The need is undoubtedly great, so it rests with those who have the spread of the real gospel at heart to stand by us.

We have even greater opportunity to spread the gospel now by means of a second-hand car, which some of the Lord's stewards enabled us to have by saving pennies for a number of years. It was most necessary, for we were worn out from the strain of running the bicycles over all sorts of roads and in all kinds of weather. Praise the Lord for thus enlarging our sphere and increasing our possibilities! It depends upon others now to supply the gasoline and more tracts, while it is possible to do this work. Who knows but that the immediate future may find us in the midst of European trouble, cutting off all work?

Because of this possibility, we endeavor to work almost day and night. On a recent trip, it was already dark in the last two villages in which we distributed tracts, yet we did not go home. A side trip brought us to a village which we had visited before. Though our coming was unexpected, we found a group of people, mostly young men, who listened with great interest to the message brought to them in word and song. They also had some pointed questions as to the reality of salvation and as to why their ministers did not proclaim it. They readily saw that to sit at beer and cards is not consistent with the teaching of the gospel.

Recently,we were in a distant town, where three years ago we had been held up by the police for giving out tracts. Only the imperfect reading of the difficult Czech language by that official had hindered a charge being raised against us. This time, after three years, it seemed he was still looking for us, and it was with great satisfaction that we were able to present to him a copy of a recent law, by which he had no case against us. All he could do was to demand that we register at the city hall, which merely meant some delay.

Our printed messages find increasing demand by mail. The recent number against Spiritism we had to re-issue soon after its appearance, the demand being so great. We are sorry that this delusion is spread quite generally over this land, because of the lack of the pure gospel message. We are glad to be able to serve far and wide, even abroad. Though some send small amounts for postage, much more has to be supplied in order that this work may be

kept up. Our enlarged bimonthly edition is being sent regularly to over 3,000 individuals, such as teachers, post office employees, and others, free of charge. It is a case of "casting bread upon the waters," and the promise of the Lord is our reward. We are looking forward joyfully to the day when He shall say, "Well done." Not that we imagine ourselves to be perfect, but we want to be so truly yielded to Him that He will be pleased with our devotion and full consecration.

The written responses to our tracts are varied and lead sometimes to an extensive correspondence. This enlarges our parish to bounds that are limited only by our ability to attend to its needs. I am glad to be able to report that the converted Sabbatist leader and elder is growing in grace. He is a proof to us that it pays to work with sincere souls. That there are such as prove to be insincere is evident and they are promptly dropped, lest Satan use them only to steal our time.

An incident with an ordinary postal card is of some interest. Having to write an item of information, I filled up the space with a brief meditation on a gospel theme. The recipient was thankful for it and informed us that the inquisitive mail carrier had read the message, also, and had asked very pointed questions about it. "Write us such cards oftener," was the request, "that curiosity may help to spread the gospel."

Our local distribution at the weekly market shows signs of increasing interest on one side and growing hatred on the other. This was evidenced a few weeks ago, when a policeman of the secret service called on us to read us the order not to obstruct the traffic. Being friendly to us, he went beyond his orders and gave us further information about the attempts that are being made to stop our tract distribution. "Be careful," he said, "so that they will not be able to bring a charge against you, and you will not be stopped, for the law is on your side." How they would love to stop us, but praise the Lord, He also has something to do with it.

The Vacation Bible School progressed, with an attendance of almost 90 per cent. In addition to the intense Bible curriculum, the Gospel Harmony had a great part in the program. Our plan is to build up Christians, as well as to spread the gospel. We praise the Lord for evidences of real growth in some. Those willing to go all the way with the Lord see the folly of a half-way pretense. We trust you will continue to uphold us in fervent prayer, even though we are not able to take much time from the work for correspondence. Please write to us.

FROM OUR MAIL BAG

"I SURELY appreciate your wonderful periodical and the news of the dear, zealous, patient, suffering workers in Eastern Europe."

"Am receiving and enjoying the EUROPEAN HARVEST FIELD, and am glad to learn of true conditions in these spiritually dark countries."

"For the spiritual blessing the magazine has brought in the past, but more blessedly lately, I am sending this thank offering."

"We like the paper and feel assured that the Lord will bless you for the loving work done in His name. We 'cut out' several magazines, but want to retain this one."

"I prize the EUROPEAN HARVEST FIELD, as it affords much material for prayer."

"So glad to receive the HARVEST FIELD yesterday, I have been looking and looking for it and saving up a bit by the way. I miss it so much during the summer months—no other magazine like it. All are interesting, if one has the upbuilding of the Kingdom at heart, but none just touches the spot like this one."

"The devotional and editorial pages of the HARVEST FIELD are a great blessing to me personally, while the messages from the field send it to our knees."

"As we read of the various workers from month to month, we feel an acquaintance with them, which is followed by our prayers for them and all the work undertaken by all of you."

"I enjoy the magazine greatly. Reading of the privations and sufferings of those heroic souls in Eastern Europe keeps me from complaining."

Christian Martyrs in Soviet Russia

By A. Bielomorsky (Translated from Russian) (*Continued*)

THE problem of nourishment is, naturally, a primary one in the lives of the exiles in the Bolshevik camps. Their ability to work is controlled by it and, of course, their mental attitude is largely dependent upon it. Exploiting the exiles as a great army of slaves, who receive no pay, the Soviet government owes it to them to nourish them properly, but the reverse is the case. The appetites of the exiles are not satisfied. The portions of food are very small, and then, too, those receiving it are divided into several classes. First, there are the foremen, who are more or less satisfied; then come the daily workers, the rank and file, whose food portions almost resemble doses of medicine in amount and to whom food parcels from their friends are an absolute necessity; and third, there are those who are sick, whose portion of nourishment is hardly worth mentioning.

Bread is distributed for three or four days in advance, and I have seen some of the exiles eat their three days' portion immediately after receiving it. This meant, of course, that they would have to go hungry until more was given out. I saw people gathering scraps of food and remnants of decayed fish out of rubbish boxes. The exiles looked like walking shadows—sick, with worn-out clothing, which was sometimes replaced with dirty sacks. Their bodies were covered with sores, and in their eyes burned the awful fire of hatred.

In this great mass of exhausted people, I met some persons of noble birth, who not long before had had the fate of great masses of people at their disposal. These people tried deliberately to reach such a point of exhaustion where death would relieve them of their torments, but Bolshevik supervision prevented this, as it is the aim of the Bolsheviks to lengthen their wretched existence as long as possible.

Of course, all kinds of diseases are found among the exiles, as they suffer not only from lack of food but from the poor quality of it. Sometimes the Bolshevik chief makes his appearance in the camp, and on such occasions the local administration tries to make a little improvement in their treatment of their unhappy wards. We had lentils to eat almost all the time. I cannot understand how Jacob's brother, Esau, was tempted by this food.

In the barracks, everything is stolen, especially any kind of food. I once risked persuading a baker to keep out the overplus of bread from flour, to give to the prisoners. The baker was sympathetic to Christianity and was, therefore, merciful. We did this secretly for some time, but finally were detected and, of course, it all had to be stopped. I was almost caught by the Bolsheviks, who would have doubled my term of exile had I been discovered.

During the summer, the condition of the prisoners was a little better. We caught fish and also gathered berries and mushrooms, which are plentiful in that district.

Now, a word about the clothing of the prisoners, which is just as important to them as food. Our conditions along this line were possibly a little better. When we arrived at the camp, we were again carefully searched, in spite of the numberless times we had been searched in the past. The Bolsheviks wanted to know definitely just what kind of clothing and linen the prisoner had. All the bundles and cases were opened up, and when the prisoner went to get his "uniform," he found that the chief of the camp had a list which indicated just what kind of clothing the prisoner had brought with him to the camp. Those who had clothing of their own were refused the camp clothing, the chief telling them that everything superfluous would be stolen in the barracks.

All the camp clothing is of very poor quality. When one is working hard in the woods, it is soon worn out and needs patching. I wish you could see those poor people in Bolshevik clothing. They are ashamed to look at themselves. The working man perspires because of his hard labor, and his clothing becomes half wet and gradually rots. There are tailors and shoemakers in the camp, whose duty it is to repair the clothing and shoes of the prisoners, but they make a very poor job of it because they are overburdened with work. The soft shoes which are specially used for walking in the snow, which is very deep at the Solovetsky Monastery, are patched with pieces of old sacks,

which, of course, wear out very quickly when the prisoner walks five to seven miles to the place in the woods where he must work. Amid such conditions, the prisoner has only one desire—to die.

There is in the camp a special place where the wet clothing must be dried during the night, with a man in charge of this work. It sometimes happens that your clothing gets too near to the stove and is burned, so that you may have a coat without a sleeve. But there is something worse—sometimes the clothing is not dried out. In that case, you have to put on wet clothing and go out in the severe frost and spend the entire day in the woods.

The prisoners are cursing and threatening and fighting among themselves. Before going to work in the morning, the crowd of prisoners is like a roaring sea. It is an awful scene. But listen—the bell is ringing! Everything becomes quiet. The prisoners leave their barracks, form into line, and then are forced to salute the chief with the greeting, "We wish you health, etc." This "band of slaves" is then led out, at the point of the gun, to the place of unspeakable suffering in the woods, where they must work from early morning until late at night. Thus it is every day during the year, and for years and years. These "slaves" produce the timber for foreign trade. The Bolsheviks sell these products, and no thought is given to the suffering of the unhappy exiles who have made it possible.

I remember one particular case out of many. A new party of prisoners had arrived at the camp, among them being a fat man, who had been a statesman in the past. It was in the spring of the year, but he was not given clothing suitable for that season. He walked to work in a fur coat. During this walk of eight miles, he had to walk through marshes, where he was in mud up to his knees. Then, after this walk, he had to stand in the sea with the water up to his neck, while helping to build rafts. It was not so bad for those prisoners who wore light-weight clothing, but this man suffered much because of his heavy fur coat, which, when wet, weighed almost more than he himself. He was naturally a meek man, but on his face was depicted his unspeakable misery.

During the summer, when the weather is favorable, the Bolsheviks force the prisoners to work so hard that they are standing in the water almost day and night. Even in the summer, it is cold on the White Sea and storms are very frequent. The prisoners become so accustomed to working in the cold water that the temperature of the cold northern nights seems worse to them than the water. Sickness of all kinds abounds, and many die. Thus, the enemies of the Bolsheviks, in this fight of the classes, are gradually being destroyed.

When prisoners are transferred from one camp to another, they are robbed of their camp clothing by the officials and given old rags of worn-out clothing to cover their bodies.

This is the way the socialistic state of the Bolsheviks treats their people, pressing out sweat, blood, and tears, in order to get foreign money through the exportation of their products. No protests or petitions from the unhappy exiles are of any avail. There is, no doubt, some mercy in the hearts of some individuals among the Bolshevik authorities, but the Soviet system does not permit them to manifest it.

PRAY FOR HUNGARY

By Eugene Nagy

AS I contemplate the passing out of the old year and the coming of the new, I rejoice and thank the Lord for all His blessings, help, and guidance in my work here in the past, as well as for the blessed privilege of further service for Him.

During these cold winter months, practically all my missionary activities are carried on indoors. I have always plenty to do. Personal work and the distribution of Scripture tracts are always in order, of course, as I travel from one meeting to another. We had a most blessed service last Sunday afternoon. The subject of my message was, "The Meaning of a Truly Religious Life." The large hall was completely filled, mostly with young people, a large number having only standing room.

Four hours a week is given to the organization of the children's choir. I regard this work equal in importance with other phases of work, as we usually have a Bible lesson and a thorough explanation of the hymns sung, stanza by stanza. In this way their singing becomes real prayer to them, and oh, how they love these gatherings! The two hymns, in the Hungarian translation, now under rehearsal are: "My Faith Looks Up to Thee" and "Hark, Ten Thousand Harps and Voices."

There is great need here for missionary work,

for the Protestant denominations seem to be in the grip of awful lukewarmness here. The Romanists, on the other hand, are taking advantage of this and are indeed hot in their social betterment work through their movement known as "Actio Catholica." In fairness to them, I must say that they are doing work worthy of emulation. The danger is, however, that while Romanism presses forward, Protestantism here is dropping backward. The only remedy for them is a more real and vital communion with Jesus Christ, but this seems to be just what is lacking. I never fail to tell them so, when opportunity presents itself.

Spring will soon be here and the open air work will again be resumed on the market square. I still have a goodly supply of Scripture tracts for distribution at that time.

PREPARING THE PREACHERS

By Richard W. Hill

THE semi-annual conference took place here January 6th and 7th. Owing to the extremely cold weather, the attendance was smaller than usual, and yet our hall was full, which is only another evidence of how badly we need a building of our own in order to accommodate all the people who have been coming each year. As the number of the assemblies increases, so does the number of visitors to these semi-annual conferences.

The interest was great, and the Spirit led in a wonderful way. Some time was devoted to questions on difficult portions of Scripture, and also to the disciplining of members who do not live according to the Word.

I had to leave on the second day, as I had been asked to conduct a Bible Study course for Roumanian and Hungarian Baptist local preachers. The attendance was over fifty, and the interest displayed, as well as the desire to learn, was a joy to my heart. Much teaching is needed in this country, and there are so few who are competent. This work has been thrust upon me, for I never have taught much. The Lord has blessed greatly, however, and I feel He wants me to use the remaining years He may grant me for service, mostly in this way.

We studied the Epistle to the Romans and received much blessing, as well as more understanding of the divine plan. May we be found busy, "in season and out of season," so that many will come to a better understanding of His blessed will for their lives. And may we learn to trust Him more!

Rev. R. W. Hill and Family
(Roumania)

Again I appeal to the readers of The Harvest Field for help in erecting our new gospel hall. We should commence building in about two months, and funds are badly needed. We need about $1200 to complete the building, so that we can commence to use it as soon as our lease expires on the present hall, which is much too small, badly situated, and in an unhealthy location. I beg you, therefore, to contribute what you can to further the Lord's work in this most needy land. Our people are very poor, and we have to appeal to His people in other countries to help us out. Every gift, no matter how small, will be appreciated and will help in this blessed work. The Lord will repay and bless.

"Christ's name on your heart proves that your name is on Christ's heart. Our love to Him is the sure token of His peculiar love to us."

TRUTH AND ERROR

By Philip Manetz

YOUR letter with remittance came, and I wish to thank God for His gracious care and for every blessing in life.

I have been in Stolpce since the first of February. I had planned to come here January 1, but because of a heavy cold I was delayed in coming. However, I am here and, with God's help, I will try to do my best.

This little town is located right near the Soviet border, as you know, and it is very cold here. We have snow and feel the sharp winds from Siberia and we are also very conscious of the powers of darkness, in bitter oppositon to the Word of God.

There is great need here for Christian workers. The people everywhere, in villages and towns, are begging the Christians to come to them with the gospel of salvation. We can say, in Christ's own words: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:37, 38). The need here seems greater than any place I have yet seen. Satan, too, is manifesting his power by having many false teachers and preachers here, and many satanic lies have full sway. How we need workers, teachers, pastors, evangelists, who are Spirit-filled, Spirit-gifted, and Spirit-sent! Please pray to the end that God may raise up native workers and qualify them to do His will and work here.

I am now taking lessons in Polish grammar. Please continue to pray that God may bless this effort, to his glory. Continue to pray, also for the work in Stara Wies. Continue to pray for a mighty revival in the church of God in Poland and the world over. Pray for God's blessing upon the Gospels, tracts, and spiritual literature. There are many Jews here. I can use all the books and tracts by Dr. Cooper that you can send me.

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Romans 15:30). "For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers" (Romans 1:9).

FROM an Evangelical preacher in Russia: "Peace be unto you! I greet you heartily, in the love of Christ. I have received the $5.00 you sent me. There are no words to express the joy we experienced upon receipt of so valuable a gift. The Lord reward you with His blessings! Please write to us about all your sad and also joyful experiences. Every word from you will be appreciated by us. You know how we live here. Do not forget us, we entreat you. Pray for us."

FORM OF BEQUEST

I give and bequeath to the **American European Fellowship, Inc.,** a Corporation formed under the Laws of the State of New Jersey, and located at 156 Fifth Avenue, New York, N.Y., the sum of ..... and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship, for either Gentile or Jewish Missions.

HAS YOUR SUBSCRIPTION EXPIRED?

If a Subscription Blank is enclosed, your subscription has expired.

Kindly renew promptly, to assure us you appreciate the magazine.

A New Subscription for a friend and a list of friends to whom we may send sample copies will be appreciated.

The magazine will sell itself if you will show it to your friends.

Receipts For D[illegible]

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
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